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THE KNOWLEDGE CITY: Spirit, Character, and Manifestation

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720
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Contents

List of Contributors iii
Preface vii
Programme ix
Contents xiii

Part One: THE KNOWLEDGE CITY: SPIRIT, CHARACTER, AND MANIFESTATION

1. The Cosmopolitan Spirit and its Manifestation in Southeast Asian Cities: The Rise, the Fall, and the Revival
   Johannes Widodo 1
2. Manusia, Kota, dan Etos Pembangunan
   Jansen H. Sinamo 13
3. Towards A Nusantara City
   Gailh Widjil Pangarsa 22
4. The Production of Knowledge City
   Wan Burhanuddin 34
5. Developing City with Character: What A University Can Do? Case of Indonesia
   Ida I. Gede Raika 49
6. URBAN UTOPIA & DYSTOPIA: Keberhasilan dan Kegagalan Urbanitas Spasial Kontemporar di Kota-Kota Asia
   M. Ridwan Kamil 57
7. Alam, Meramu Kota: (“Spice Creates the Space”)
   Rudolf Sitorus 65
8. Huta dan Kota: Apa Maknanya untuk Kita?
   Inwansyah Harahap 74

Part Two: CITY AS A COSMIC SYMBOLISM

9. Topological Comparison of Palace City of Mataram and Aceh in the 17th Century
   Agus Budi Pumomo 91
10. Symbolism: The Configuration of A City
    Arya Ronald 100
11. Jogjakarta and Cakranegara: An Initial Study on Two Capitals of the Last Kingdoms in the Archipelago (Until the 18th Century) Which were Designed Based on the Local Traditional City Planning
    Handinoto and Samuel Hartono 114
12. Re-Emphasize Urban Linkage Continuity as An Effort for Conservating Panggung Krapyak Yogyakarta
   L. Edhi Prasetya, Dharma Widya 130

Part Three: CITY AS A SPIRITUAL MANIFESTATION

   Teguh Utomo Atmoko 143

14. Transformation of Classical Chinese City Planning: Case on Surakarta and Bandung
   Dhani Mutiar, Nurtati Soewarno 151

15. Transformation of Spiritual Concepts in Urban Space
   Widiastuti 162

16. The Existence of Balinese Traditional Culture Value on Denpasar City Development
   Ngakan Ketut Acwin Dwijendra 178

Part Four: CITY AS A HUMAN DEVELOPMENT ECOSYSTEM

17. An Organism Named Solo (The Concept of City as Genetics)
   Qomarun and Arya Ronald 193

18. The Influence of Cultural Sensitivity Toward Human Development Ecosystem
   Astuti 206

19. City as A Human Development Ecosystem: Exploring the Characteristics of An Entrepreneurial Region
   Izaidin Abdul Majid, Mohd. Taib Dora, Prof. Dr., Kamarial Ismail, Dr., Huzill Hussin. 217

20. Invaluable Cultural Heritage at Risk: An Appeal for the Conservation of Important Archaeological Sites at Kota Cina & Deli Tua
   E. Edwards Mckinnon 230

21. The Relation of Urban Ecology of Symbolism in Morphology (City Shape and Structure) of Semarang City
   Ari Rahadini 239

22. The Jambinese Melayu Settlement Pattern
   Soni Fratomo, Budi Arlius Putra 252

23. Pembangunan Perumahan dan Pemukiman Nasional: Permasalah, Harapan, dan Tantangannya
   Mindo Siagian 265

   Syafiatun Siregar 270
TRANSFORMATION OF SPIRITUAL CONCEPTS IN URBAN SPACE

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Abstract

Origin of the town formation is related to many factors among others fertility of land, population, economy, and religion. Of those factors, religion is the first factor forming the town. The town in this context is viewed as the center of the ritual ceremony. The center is manifested by cosmic symbol. Transformation of those concepts applied to geometric form or schematic of space forming the morphology of the town.

Space for the Balinese is an imitation of the Cosmos. It represents at once macrocosm (the world/universe) and microcosm (mankind). This concept is transformed, for each traditional village, into cosmological form of scared and profane spaces. Pempatan Agung is the center of the cosmos where the division of space is initiated. It unites all facilities of religion, politics, economy, and socio-cultural life. All religious ceremonies, socio-cultural activities, the center of power are all united in this center point because the whole divine power is centrally located here. It underlies the whole of Hindu-Balinese life as far as its behavioral pattern and in its relation to the environment because it is believed that the concept of Pempatan Agung will bring welfare and everlasting life (moksa). This study attempts to find out the spirit of Pempatan Agung and how this spirit is transformed on urban space. Is there a spirit related to Pempatan Agung, which could preserve the traditional space division in the modern development?

The presentation of the result of this study used qualitative and quantitative method. This shows that 86% of the 27 traditional villages, under study applied the cosmologic concepts of Pempatan Agung. Variations appear due to the fact there is the desa-kala-patra (place, time, and situation) concept in its application. However cosmologically, values are well transformed.

The development of traditional village and the growth of population unite one village with another. The blurring of cosmological borders, the decrease of the significance of Pempatan Agung, the mixture between sacred and profane values, occurs in contemporary Balinese towns. However, Balinese life is growing to be more and more religious in order to keep respecting the religious and socio-cultural values. Spatial
adaptation has been made to enhance the cultural life but it is necessary to think how cosmologic values of Pempatan Agung are kept being preserved in the dynamic of modern development.

Key word: town, culture, urban design, public space, conservation, cosmology, Pempatan Agung, Hindu, traditional village, Bali, Indonesia.

INTRODUCTION

Physically Pempatan Agung is a big cross-road orienting from east to west, from north to south. It is localized in the center of the Balinese traditional cultural village. It is the zero point of the Balinese traditional village where a Balinese traditional cultural village starts to be built. Certain Balinese cultural villages become the center of a town due to its strategic position both politically and geographically.

To the Balinese, this cross-roads is a sacred place. It is born based on the concept of Catur Patha which is understood as the center of four directions (East, South, West, and North). This concept originates from two cultures developing in Bali, that is the culture of Bali Aga which developed the concept of Nyegara Gunung (from the mountain to the sea) or Ulun teben (mountainous direction is the most sacred direction as symbol of birth, God, life, the reverse to the direction to the sea), and Balinese Hinduism using the direction of the sun to determine the value of a land. According to this concept, the direction of rising sun is the most sacred direction symbolizing life, God, and birth as opposed to the direction of the sun setting.

Typology and morphology of towns in Bali are not separable from the center of kingdom and traditional village that had existed since the dynasty of Warmadewa (913-1343). Traditional villages were built according to the tradition and belief, value system, and life pattern. Generally there are three types of traditional village, they are: linier, Cross-road, and the combination of the two. In the first type, public facilities are placed on the main road in a traditional village spreading from the mountain to the sea. In the cross-road pattern, public facilities are placed in the center of the village where there is intersection of two main roads of the village spreading from east to west and north to south (see Figure 1).
The location of the facilities is determined according to the cosmological concepts having certain significance depending upon the final purpose of the kings holding the highest power in the area. Its application varies based on the concept of desa, kala, and patra (place, time, and situation). However, generally, the function of Pempatan agung as the center of the village energy remains the same, neutralizing positive and negative power.

SPIRITUAL CONCEPT OF PEMPATAN AGUNG

The development of Balinese traditional village is based on philosophical and cosmological insights which consider harmony in the relationship between man and God, between man and the environment, between one man and another adapted based on the place, time, and situation. The traditional rule that serves as a basis to form the morphology of the traditional village (Salain, 1996) among others:

- Thought of Wiswakarma, a Hindu priest in Java coming to Bali in the tenth century regulating procedures to be an undagi (traditional architecture).
- Asta Bumi: a book describing about the organization of house and village.
- Asta Kosali: explaining the process of building houses both in the dimension of material and its process.
- Asta Kosala: describing the procession of building Temple and building construction for death.

As mentioned previously, direction to a mountain, to the Balinese, is a scared direction in which gods/goddesses dwell. Mountain as sacred orientation is Mount Agung, the highest mountain in Bali, around 3,142 meters. This mountain determines
the cosmological value of settlement area and village. Balinese people place all spirits in the cosmological balance so that harmony is created even in the opposing spirit. They are very devout and cleanse evil spirit in religious ceremonies that will bring them to the four goals of life (Catur Purusa Artha) and finally lead them to reach perfection (moksa).

Based on this belief, Balinese community keep one cosmological philosophical principle, Rwa Bhineda or Semara Ratih meaning reconciliation between two poles, elements, norms, and opposing values. They always try to realize the unity between individual (microcosm, Bhuwana Aliit) and nature (macrocosm, Bhuwana Agung) that will lead them to perfection.

The second principle is Tri Hita Karana meaning three causes of perfection. In this belief, everything consists of three elements, they are soul (Atman), body (Sarira), and power or capacity (Trikaya), individual is created when atma integrates into Sarira. From there three physical qualities are created, they are, physical power (kaya), capacity to speak (wak) and psychological power (manah).

Manik Ring Cucupu is a principle explaining the relationship of fetus which is still within the body of its mother as a symbol of the relationship between nature, God, and man. Such a relationship must be created to produce good architecture.

Dewata nawa sanga is nine powers that safeguard the balance of nature. In this principle, every direction has its own significance symbolizing the safeguarding god, goddess, color, number and good days, scared writings, metal, and the weapon of gods (see Figure 2).
The example of mountainous direction (north) is the dwelling place of the god Visnu, goddess Ctri symbolized with black color, with the sacred letter A, lucky number 4, the lucky day is Wage symbolizing fire and silver.

1. Hierarchy of space Tri Angga/Tri Loka. This concept divides space in three zones; they are Utama (holy, height, pure, head), Madya (central, neutral, body) and Nista (below, impure, foot). Based on the direction of the rising sun there are three hierarchies of space in one site, they are: the most sacred one in the east, and the reverse for west direction. Based on the axel of mount-sea direction, mountainous direction is the most sacred one, plane area is neutral and sea direction is the most unsacred place.

2. The division of cosmology Nawa Sangha or Sanga Mandala means nine directions with its center. This conception is the combination of the use of the axle of the sun and geographical axle (mountain sea)

3. Balinese traditional village's pattern. From the use of the sun and geography's axle, there is a tendency of rural patterns in Bali; they are linier pattern, in North Bali, Pempatan Agung pattern in South Bali, and combinatory pattern that can be found in all parts of Bali.

4. Scale and proportion of man: balance is decisive of a building, therefore the measurement of the human body is the scale used to determine the dimension of the building. The measurement of Temple building, for example, uses the measurement of its priest. In doing so, there are not traditional buildings that have the same dimension.

5. Process of development. To build a house, Balinese community must follow the process fixed by undagi both in the process of its development and its religious ceremonies.

6. Court (natah) is cosmological orientation in which all the activities of the family, social, and religious activities are centered.

7. The clarity of structure has to be noticeable in the building.

8. Ornaments: every ornament has its own place related with the values of the Tri Angga concept.

As part of the Balinese traditional village, the creation of Pempatan Agung also follows the above regulations. The creation of Pempatan Agung then undergoes the same process as the concept of the creation of man and the universe. In this concept, there are two worlds, macrocosm and microcosm, each of which has soul. In the hereafter world (macrocosm), there are nine powers; the main spirit is symbolized with a sacral letter of God (Ongkara). Here resides the religious power. It is shown in eight powers from eight directions. In the microcosm, land is divided into two axles, the sun and geographical axle as explained above. The intersection of the axles results in the stratification of spatial
values. The first one which is based on cosmic axe is hydrosphere (bhur loka), lithosphere (bhuah loka) and atmosphere (swah loka). The second one is the religious axe, that is, the direction of the rising and the setting of the sun (Kangin – Kauh). The third one is the mountain – sea axe. The nine spatial values are applied in the pattern of Balinese traditional village where Pempatan Agung lies in the middle (see Figure 3). Pempatan Agung is the symbol of the center of all magical powers (Sutarto, 1985; Gelebet, 1986; Meganada, 1990; Anindya P., 1991; Sugiantara, 1996).

The development of Balinese Traditional Village is started by the selection of the appropriate location according to the religion. Avoiding the taboo things can prevent the community from the adverse impact. Places which are considered taboo are karubuhan, sandang lawe, sula nyupi, kuta kubanda, teledungnginyah, gerah, sandang lawang, and boros wong. Related to the geographical condition, places which are considered taboo are seri sedan, gelagah, siwaboja, sigar penyalin, and singhameta. These places are very much related with color, smell, and taste. For example, black, bitter, and fishy land is taboo land. On the contrary, good places should be sought such as the one having manikmulia value, indraprasta, dharmalungid, danaras, sinugrapha, wisnumanusis, endragana, srirangapul such as green land, sweet and fragrant or red, sweet and fragrant. (Suandra, 1996: 3-4; Tohjaya, 1982: 16; Simpen AB.: 96-97; Putra, 1998).

![Diagram of Konsep kosmologis Pempatan Agung](image-url)

Figure 3. Konsep kosmologis Pempatan Agung
(Source: Sularto, 1985; Gelebet, 1986; Meganada, 1990; Anindya, 1991; Sugiantara, 1996)
Then the sacrail point of Pempatan Agung is determined. Starting from that point, the location of every public facility is determined in four corners based on the value in the traditional rules. The north east has the value of ersanya, good location for living because it represents main intersection from goodness (raksautama), the south east has the value of gyan representing apah, destruction element, a bad location (raksa gni), south west is neriti representing kala raksa, intersection of togetherness (yasa), a good location. North West is wayabaya representing heat, a bad location (Putra, 1998: 83).

The kind and location of public facility found around Pempatan Agung also determines the type of Puri. Puri with three facilities such as market, square and bancingah is Puri Utama, the one having two facilities is Puri Menengah (Madya) and the one having one facility is kanista. Pura desa lies in the southeast corner, the most prestigious place. The location of the Puri determines the future of a country. In the manuscript of Asta Kosala-Kosali, Puri must lie near market, banyan tree, Wantilan, Pura Desa and Bale Banjar. This place is called Bancingah meaning a place to find freshness or a place to get together. According to the manuscript of Eka Pratamaning Brahmana Sakti Bujangga (Putra, 1998: 33), the values of the location are North East is the main location for Puri. South east is the symbol of fire causing destruction of the country. South west is the main location that will give welfare, wealth, development for the people. North west is the bad location because it is a place for fire (see Figure 4).

Figure 4. Cosmology value of Pempatan Agung
(Source: Putera, 1998: 34)
From that description, cosmologically, good space system in Pempan Agung is presented in Figure 5.

The location from the market is dependent on the location of Puri. If a Puri is located in the south east then the market is located in the south or North West from the Puri. With the location like this the king has the opportunity to see the activities of the kingdom and daily life of the people. Because traditional market commonly is not a permanent place so the function of its location can be multifunction because it can be used by the armies of the kingdom to have a drill in the afternoon time or for the need of religious ceremony.

Banyan tree is a sacral tree for the Balinese. In the context of Pempan Agung, banyan trees are magical boundary, the safe guarder of the Puri spirituality. Every location has significance. Banyan tree which is placed in the north east is called butha adiraksa, in the south east butha satriaksa, in the North West butah gajahraksa, and in the south west butha paduraksa.

![Figure 5 Space Organization of Pempan Agung](image)

After the cosmological procedure is followed, it is then continued with religious ceremony before construction is started aiming to strengthen the unity (pasupati). The traditional village since then has been considered to be a living organism having soul like a human being. The rules are adapted according to place, time, and situation creating different variants in each traditional village.
SPATIAL TRANSFORMATION OF SPIRITUAL CONCEPT IN PEMPATAN AGUNG

Bali Province comprises 8 regencies and 1 municipality. The nine areas develop out of ancient kingdoms which do not exist any more. The centre of the city is the centre of the kingdom so that Pempatan Agung of a traditional village changes to be the centre of town. Application of various cosmological concepts above is shown in the morphology of town centers in Bali in 1990 (see Figure 7). Out of the examples, the majority of the Puris lie in the corner of North East. Only Puri Klungkung is in the North West so that the cosmological concept is applied most (not all) in the centers of Balinese traditional villages.

More in-depth study was conducted in the 27 traditional villages with urban, semi urban, and rural characteristics shows that the variation of the first tendency is the composition of Pempatan Agung. 50% of 27 Puris are located in the North East, 36.36% in the North West and 36.64% is in the North West and only 13.64% in the South East (see Figure 6).

The composition shows that north east is the most favorable for the palace while square, market, and temple are most localized at south east. Bale Banjar and Wantilan are placed at North West, banyan trees are mostly in the North West. Normally banyan tree is in the square and the market while Wantilan is placed in the three possible locations (North West: 35.29%, South East and North East are respectively 23.53%).

The conclusion is that the transformation of cosmological concept and Pempatan Agung is marked by the position of Puri in the North East (Ersanya), the unity of market and square, the planting of banyan trees, and the construction of a Pura in the South East, the position of Bale Banjar and Wantilan and in the South East. The location of Bale Banjar explains, especially in the rural Pempatan Agung in which the Palace is absent, how the need to get together with other villagers become important. In this composition, the cosmological concept of Pempatan Agung is truly transformed.
Fig. 6: Types of Pempatan Agung in City centers in Bali
(Source: P2R Ball, 1990)

Palace: 13.64%
Wantilan: 23.53%
Square: 23.53%
Temple: 5.26%
Market: 15.79%
Beringin: 42.10%
Bale Banjar: 12.5%

North

Palace: 50%
Wantilan: 17.66%
Square: 5.9%
Temple: 29.37%
Market: 15.79%
Beringin: 5.26%
Bale Banjar: 12.5%

West

Temple: 5.26%

Palace: 36.36%
Wantilan: 35.29%
Square: 29.41%
Temple: 26.37%
Market: 21.05%
Beringin: 21.06%
Bale Banjar: 50%

South

East

Fig. 7: Spatial application of cosmology conception of Pempatan Agung
The underlying change is in the location of temple because theoretically temple is in the north east as the most sacred location at Pempatan Agung. The location of North West is a question. The possibility this space is made an alternative for the unity between square, temple, market, and banyan tree. Traditional location and its transformation show very well how the political power can determine its territory exceeding the religious power.

**IMPACT OF DEVELOPMENT IN SPATIAL HIERARCHY OF PEMPATAN AGUNG**

The emptiness in the nil point which is conceptually in Pempatan Agung has been applied since the tenth century in the ancient kingdom of Bedulu. The emptiness symbolizes neutral space where the positive and negative mystical cosmological power is neutralized. This emptiness also accommodates the need of ritual ceremony of Ngaben or Mecaru that requires large space. The addition of tugu in the middle which was begun in the Kingdom of Klungkung in XVII century pushed changes in most of the façade of Pempatan Agung. Consequently, ritual ceremony must be adapted in the spatial change. The first one is Ngaben (see Figure 8).

**Fig 8**: Adaptation of Ngaben in the Pempatan Agung modified

Commonly, Bade is rotated to the left in the point of Pempatan Agung so that the soul is purified and unified with macrocosm. The existence of the tugu in this point makes it difficult for the ritual to be carried out. So some adaptation is made, the rotation of the bade is made to circle the tugu to the left. The same adaptation is made in the Ngerupuk ceremony, Ogoh-ogoh must also circle the tugu before it is carried to grave yard and be burnt.

Second adaptation is in the Macaru ceremony done every Balinese New Year. All traditional villagers will be present to participate in the ceremony so they need more spacious area. The existence of tugu lowers the breadth of the space so that the location of the ceremony is changed to another location. For
example, in the traditional village of Denpasar, they changed the location of the ceremony from Pempatan Agung to the front part of Puseh temple in one location with Pura Desa or in a square.

Fig. 9 Adaptation of ceremony Macaru in Pempatan Agung

Compromise is made in Pempatan Agung of Mengwi where tugu was built not in the central point but on a lane of a street. So the significance of Pempatan Agung is till kept and the community can conduct ritual ceremony as usual.

Fig. 10. Pempatan Agung Mengwi

In the conception of traditional cosmology, village center, Pempatan Agung, and its public facilities constitute the center of energy (Mandala Utama). The second mandala is the composition of the housing of the aristocrats and the officials of the kingdom and priests. The last mandala is people's settlement. The running of government from kingdom, colonization era, up to today it has changed the existing facilities in the Pempatan Agung. According to spatial cosmology, the change of political power has changed spiritual power of Mandala. Development has taken a lot of space around Pempatan Agung where all or part of the function changes. New mandala appears but as economic power, administrative power (Denpasar), center of cultural conservation (Klungkung). Socio-cultural life loses its spirit.
Vertically, the change also changes the sacral–profane value of Traditional Village. Conceptually the higher the place, the holier it is. As a result of development, Temples become lower that buildings beside them so that their sacred values become lower.

Horizontally, spatial unity of one traditional village to another causes the loss of the sacral values of a traditional village. Traditional village that reflects macrocosm and microcosm is divided into three levels: Utama (reflecting the head, atmosphere, God world); Madya (representing body, lithosphere, man world); Nista (representing foot, hydrosphere, world of Satan and evil spirits). This conception clearly is transformed in the division of space in Balinese Traditional Village. That is why there is always some distance between one village and another. Development which needs a lot of land, so intermediate land is also used. As a result, spatially one village and another becomes united and losing its cosmological value. This phenomenon occurs in all urban villages. What remain are physical traces, Temple, Wantilan, and grave yard as the outer boundary.
Fig. 12 Perubahan secara vertikal (kiri) dan horisontal (kanan)

Fig. 13 Tendency of new developments: change of cosmologic value
CONCLUSION: CULTURAL APPROACH IN URBAN SPACE

Studies on modern cities are made with technological, economical, hygienic, and esthetical approach. For traditional cities, approaches are made in cultural, religious, and social structure aspects, and values contain in them. Modern cities produce spatial compositions according to its function grouped into public/private strata, and orientated in the opposition values of front and back or outer and inner space. Traditional cities very much consider symbolic spaces distinguishing man from woman, sacrail and profane are orientated in high low. Although in the morphological scale some similarities are found but traditional cities have hidden values related to cultural and social system. This fact needs to become the consideration in the practice of urban planning that tends to ignore these dimensions.

In a study about Pempatan Agung above, it shows that the majority (88.36%) of traditional village (that has become city centre, center of sub-districts, and center of administrative village) still consider good location for Puri (palace) which is considered to give welfare for the country. This constitutes manifestation and the power of the kingdom over social life, culture and religion of the Balinese community. Although the strata of power, the position of Puri according to cosmological value is essential. All the placement of public facilities is very much dependent upon location of Puri. Although there is a change in the administration system, the role of Puri remains its importance. Responsibility, a model of good behavior, and social system give the opportunity for Puri to keep their role in the life today. Cultural legitimacy of the power of Puri is important because it contains the spirit of togetherness for traditional village that can become the power in the decision making for development, exceeding the authority of the administrative. Inclusive in them is the preservation of the cosmological values of Pempatan Agung.

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